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Pyengyang Number

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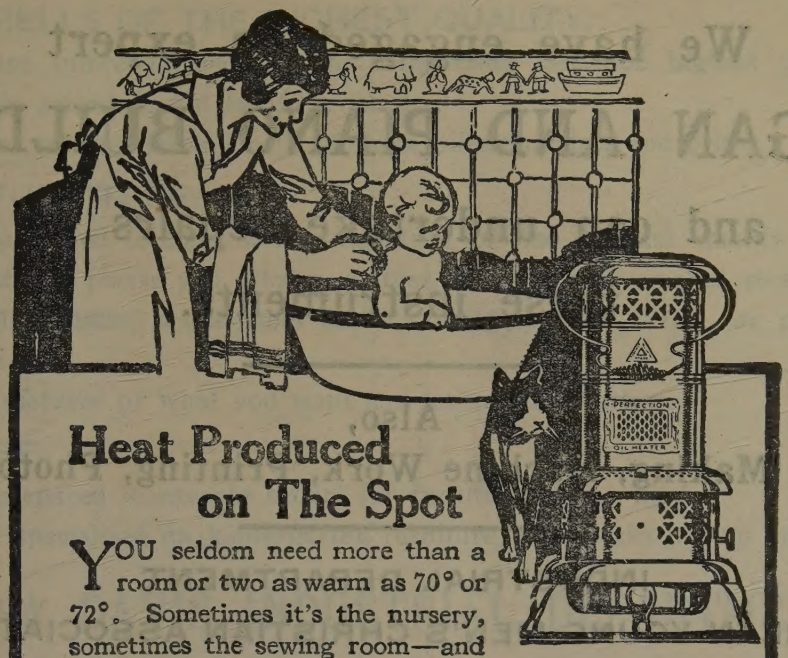

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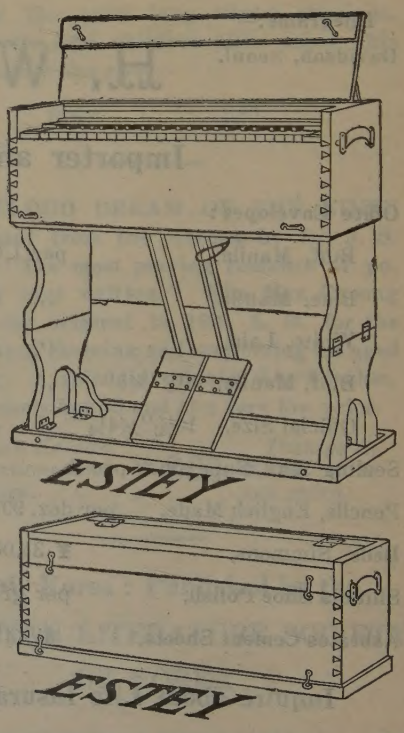

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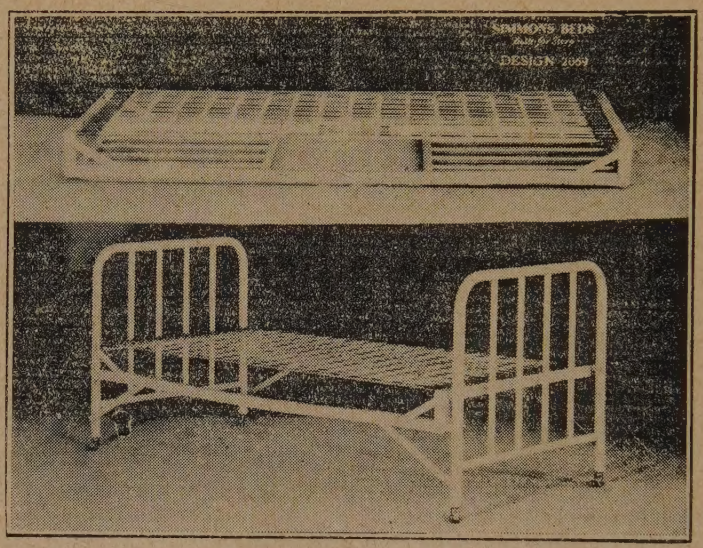

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149 Women from the Pyengyang Presbyterian churches who took two weeks' special training preparatory to conducting Bible Classes in the country churches. Nearly all are volunteers, serving without pay.

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXI MARCH, 1925 No. 3

Editorial

"THE PEOPLE THAT WALKED IN DARKNESS have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah spoke to Israel, but Korea has appropriated the promise before "the children of light," and in no part of Korea has this been more strikingly illustrated than in Pyengyang and in the contiguous territory. Nathanael cynically asked, "Can any good thing come out of Nazareth?" Thirty-four years ago, with much greater justification could one have asked, "Can any good thing come out of Pyengyang?" For filth, ignorance, superstition, wickedness and provincialism, Pyengyang was a by-word. Intellectually and morally it was steeped in darkness. But the light finally broke when the intrepid pioneers, Drs. Moffett, Hall and Lee, entered its gates and proclaimed for the first time the glorious gospel of the Lord Jesus Christ.

A part of the story, only, of this wonderful dawning of the light in Pyengyang is told in this number of the KOREA MISSION FIELD. In the incredibly short period of thirty-four years one of the most wicked Oriental cities has become one of the most Christian cities in any mission field. Then there was not a single believer, church, modern school or charitable organization in the city. Today in a population of about 97,000 people, of whom 76,000 are Koreans and 19,000 Japanese, there are more than 10,000 Protestant believers; 20 Methodist and Presbyterian churches, set upon every hill and at every point of vantage in the city; a complete system of education for men from the kindergarten to the college and seminary, and for women to the academy and Higher Bible School; and not only do the poor have the glad tidings preached unto them, but the orphans, the aged, the deaf and blind, as well as the moral outcasts of society, are cared for—all too inadequately, to be sure—in institutions established by missionaries and Koreans for these unfortunates.

A very conservative estimate places the average total Sunday congregation in the city at 9,000. It is no unusual thing for 5,000 of these to meet in the mid-week prayer meetings. Each church conducts its Sunday-schools in relays, instructing the children, the women and the men in succession, for even the largest church buildings are too small to accommodate the crowds which throng them weekly. It is undoubtedly true that a larger percentage of the population in Pyengyang gathers daily for family prayers than in any other large city in the world, except possibly in Scotland. The Christian schools are crowded with happy, eager boys and girls, some 4,836 in number. More recently kindergartens have sprung up in many centers in the city, with the Chung Ee Kindergarten, built and endowed by Elder Choi, as the outstanding one; both a model for the others and as a sample of the growing sense of responsibility which the Korean Christians are beginning to assume for various phases of the work. Here, too, under the administration of the Koreans, but with some foreign assistance in the

teaching, has been established a Normal Training School for kindergarteners with an enrollment of 28 students. A Union Hospital is also ministering to the bodily ills of humanity and at the same time bringing the love of Jesus Christ in concrete form into the lives of some 26,000 patients annually. In order to train up a ministry, the four Presbyterian Missions at work in Korea have established the Union Presbyterian Theological Seminary at Pyengyang, from which 366 men have graduated and gone out to preach the gospel in every part of Korea as well as in parts of Manchuria, Siberia and in Shantung, China. The Union Christian College, in which the four Presbyterian missions also cooperate, is contributing no small share of the training up of a Christian leadership for the Church throughout the land.

And what of the work outside of, but forming an integral part of, the work centered here in Pyengyang ? Among a population of over 1,200,000 in the country districts, there are 359 churches and groups of Methodists and Presbyterians, and 16,500 communicants with 15,000 other adherents, who are witnessing with remarkable earnestness to the power of a risen Christ. These churches are supporting 120 primary schools in the country districts with 8,754 pupils, and each school is a center of light. Scattered in every nook and valley, these faithful believers are bearing a witness which puts many a missionary to shame. Their lot is not an easy one, nor is their service as spectacular as that of the city-bred and trained Christians, but their earnestness and consecration are not one whit behind those of their more favored brethren in the city. During the past year 25,601 people attended 519 Bible Classes in the country churches and each of these classes has been a great personal workers' group whose impelling motive has been service for others.

To carry on this great work, the Methodist and Presbyterian missions have stationed 25 foreign men and 45 women, including wives, here. With the exception of two or three workers, all the pioneers have gone. Yet with all the changes in the personnel, the progress of the work has never been checked. Perhaps no more striking proof can be given to show that the harvest is the Lord's and not man's. God works through men, but no man can become indispensable in the Kingdom of God. The workers pass on but the work continues, and doubtless often succeeds better without them.

The work in full of anomalies. Though Korea is small in area, population and international importance, Korean Christians are exerting a disproportionately great influence on the Church throughout the world. The people are weak and extremely poor, yet their contributions have increased from the one cent and a quarter, the first church collection taken up by Dr. Moffett, to a total of 341,251 yen for all purposes in the Pyengyang territory for 1924. Mission Boards gave 65,523 yen of foreign money to assist in carrying on all the activities of the missions operating here, (excepting of course the salaries of the missionaries), which when compared with the native church's contribution of 341,251 yen shows a ratio of more than 5 to 1 in favor of the native church. A self-governing, self-supporting, self-propagating church has been the motto of the Korean missions. Pyengyang is grateful for the privilege it has had to share in initiating and supporting this motto.

R. O. REINER.

A History of the Korean People

J. S. GALE, D. D.

Chapter IX

THE GENTLE READER will now glance for a little through the mazes of the third century A. D. and see what part Korea took in the doings of the same. First of all across its face I see scattered about twenty Roman Emperors dogged by murder, suicide, death in battle, deposition, assassination, slavery. Kokuryu, Silla and Paikje had each of them five kings during the same time and while a measure of human frailty and its attending ills accompanied them, on the whole they enjoyed a large measure of quiet and lived out their little day better than did the Romans.

Rome and Korea

Kokuryu had grown to be quite a kingdom with its centre on the Yaloo, its doings being specially marked in the old chronicles. A king named Mountain-top (山上), who had come to the throne in 197 A. D., had a variety of experiences that, in the end, reduced his name to great dishonour. His older brother called Kokookchun (故國川) had come to the throne in 179 A. D. having for partner a very masterful woman named Oosi. This king had three brothers in all Palkeui (拔奇) Yunoo (延優) and Kwaisoo (incense head). One night in 197 A. D. he suddenly died and Oosi hurried to the home of Palkeui. Startled at this unusual visit, he exclaimed, "What brings you here at this hour of the night?" Said she, "The King, having no heir, is anxious about the succession. Come to the palace, I pray you, and let us consider it." But she did not tell him that the king was dead. He refused pointblank and told her to go, as he would have no hand in so grave a matter. Indignant, she hurried away and went to see the second brother, Yunoo. Said she, "The King is dead and there is no one to take the throne. Palkeui has insulted me; come you quickly to the palace and you shall be king." Yunoo responded and next morning the word rang out, 'The King is dead, long live the King!'

Oosi, the Evil Genius

Palkeui surprised and startled, gathered a few soldiers and went to the palace. He called to his brother to come forth but there was no answer. Finally, seeing his following melt away, he escaped to Yodong, South Manchuria, and there told his woes. Would they help him? The King of Yo, sympathetic, gave him troops, and so he marched on Kooknaisung. Kwaisoo, the fourth brother, came out to meet him, and they had a battle in which the Manchus were defeated. Palkeui shouted in anger, "Ashamed you ought to be to thus oppose your older brother. What an evil heart you have." Kwaisoo answered, "Brother, I regret it all very much. Yunoo should never have taken the throne from you, but you also have done badly in that you have brought an army of outsiders to destroy the inheritance of your fathers. What can equal that for downright evil?"

Princes Fall Ou

Palkeui, hearing this stern rebuke from his little brother, was so overcome with shame that he hurried away to Paichun where he cut his throat and died. Kwaisoo found the body, wept over it and gave it honourable burial. Yunoo, now king, called Kwaisoo and said, "You let the wicked Palkeui off without punishment and now you weep for him as though he were a saint, all of which proves that you condemn me." When an Asiatic is thus spoken to by the King, be he brother or stranger, he gathers his robes about his knees and prepares to die. Kwaisoo, realizing this, said, "One word, please, and then I surrender

my life. Even though you took the throne by order of the Queen, it can never be justified. You had an older brother and should have kept the ancient faith of your fathers and stepped aside for him. To set matters right, as nearly as possible, I had his dead remains brought here and in your name gave them honourable burial. Instead of being gratified, however, you are angry. I have nothing more to say, let me die." The King, hearing this, arose at once and came to his brother. He knelt down and said, "I have failed to do the good man's part and fear that I have lost your confidence for all time. Hearing what you have said, I realize how badly I have done. Do not blame me over much."

The Greatest Evil

King Yunoo made his widowed sister-in-law his wife, a very wicked act from an Oriental point of view. Mr. Kwon Keun remarking on it said, "This woman Oosi was the wife of the late King, but when he died she showed no sorrow; did not even let the fact be known, but with an evil mind went by night to Palkeui's house and tried to inveigle him into her net. Palkeui, not knowing that his brother was dead, sent her off with a refusal. If she had been at all human in heart she would have repented at this point, but she had no shame and went next to Yunoo's, and with him into the Palace. Yunoo, merely thinking of his own gain, lost all sense of right and made her his wife. Such behaviour may be becoming in swine but not in men. All the laws of heaven and earth were broken and morality cast to the winds. Such a man for king means, without doubt, destruction to the state."

Prayers for a Son

The year 203 A. D. had come, and yet no son was born to the King. Anyone acquainted with the place Korea gives the son and heir, can well realize how deep a distress this was to King Mountain Top in those far-off days. Kim Poo-sik says, "The King went early in the 3rd Moon and offered prayer by the hills and streams and on the 15th day God appeared to him in a dream and said, "Be not anxious, a son will be born to you by a secondary Queen." On awakening the King told his ministers and asked what he should do. Eulpaso (乙巴素), a very wise and good man said, "God's decrees are hard to fathom, do nothing; simply wait."

In the 8th Moon the great Eulpaso died and all the state mourned his loss.

The Part the Pig Takes

In the year 208 A. D., in the 11th Moon, the King was about to sacrifice a pig to Heaven, when the creature, terror-stricken, ran away. He chased it to the village of Chootong when, just as it was speeding by, a young woman of twenty years of age stepped out and, gently approaching, caught it by the leg. Thus was it taken. The King beholding her beauty wondered greatly. He went by night to the girl's home and took her to himself. Said she, "I dare not refuse seeing you are the King, but if a child be born I trust you will not cast me aside." To this the king readily gave consent.

The writer of the *History of the East Kingdom* (東國通鑑) adds, "Yunoo's taking his sister-in-law for wife lowered him to the level of the beasts. Now he goes by night to compass the dishonour of a village girl. A love of sensual pleasure was the motive behind all his acts. He carried on his relations as well with the foul Oosi, and yet was not ashamed. How clearly it shows that Yunoo had no religion."

The Jealous Oosi

Oosi hearing of this village girl, sent a soldier at once to kill her. She, the girl, being warned, dressed as a boy and made her escape, but a soldier overtook her and was about to strike her down when she turned and said, "Did the King order my death? I am with child; if you kill me it means the death of the King's son." The soldier drew back at this, alarmed, turned and quietly went his way. The King, hearing of it, again went to her home. Said she to him, "I have ever lived in strictest seclusion with my sisters, wholly apart from the world of men. My child to be

born is one in flesh and blood with Your Majesty. The king, delighted, took her and made her secondary queen and Oosi dared not lift a hand. Finally her child was born, a son, and the king said, "God has given me a son and it comes by reason of the sacrifice of the pig. His name shall therefore be Kyoje (郊彘), Sacrificial Pig.

We read further that in the 9th Moon of 234 A. D. Oosi died. As she was bidding farewell to the world she said, "I have been a wicked woman, have lost my virtue and am now about to die. With what face can I meet my late husband in the Halls of Hades? If you do not cast my body to the dogs as I richly deserve, please bury me by the side of Yunoo." Thus was she buried. After the funeral a witch possessed by the spirit of the former king said, "When I saw Oosi take to herself my younger brother I was very, very angry, furious in fact. I fought her and yet was ashamed that others should see me. Please set a screen before my grave that I may hide my face from all who pass. Seven rows of pines were planted before the grave of Kokookchun.

Oosi Dies

The changes and chances of the Orient that swing as on a roulette wheel brought Sacrificial Pig to the throne of Kokuryu in 227 A. D. He ruled for twenty years in comparative peace, but during this very time great changes were taking place in China. Han, the mighty empire that had kept step with Rome for four centuries, went down in 220 A. D. Between East and West it occupied the two capitals of Changan (長安) and Nakyang (洛陽) and so made the broad base of the Yellow River its happy hunting ground.

King Sacrificial Pig

The Yellow River is as much a source of song and story to Korea as though it slept in her bosom. This famous stream is one of the mysteries of the Far East. Like a vast inland sea it comes rolling down from the mountains of Tibet carrying all the world with it. Sometimes it reaches the sea by the Huai mouth south of Shantung, and sometimes by the Chili mouth three hundred miles further north. In Confucius' day it ran by the south route; in the days of the Three Kingdoms it flowed north. Again in 1200 A. D. it broke its way through south again carrying death and destruction with it; and in 1853 swung back northward over villages and highly cultivated lands, winning its dreadful name "China's Sorrow."

The Whangho River

Yi Che-hyun (李齊賢) writing of it about 1319 A. D. says:—

Down comes the rolling Whangho from the west
Its sources in the fabled peaks of Kolyoon.
The envoy of great Han built him a raft
And turned to seek its fountainhead.
From out the hills it thunders forth
Ten thousand measures downward to the sea.
He found it was the Milky Way
That drops here earthward and comes swinging forth.
By nine great wheels it gathers in the widest circles of the sky.
A battle fierce it seems between the Hans and Chos;
The crash of ten thousand horse
In an onset on the plane.
Slantwise it comes rolling in big battalions ever ceaseless.
When it mounts and o'erflows the fields and meadows
The people's hearts forsake them from pale fear.
Through the opening gates of the mountain it cleaves its mighty way,
The fierce strokes of its blade cut a thundering pathway to the sea.

The Han Kingdom will ever be remembered for the exploits of its famous Emperor Mooje who lived part time on the earth and part time among the fairies of the upper sphere. It will be remembered as well for the introduction of Buddhism from the West and the setting up of this cult in the Yellow Kingdom. King Myungje (58-76 A. D.) had a dream in which he saw a giant riding from the West, some say with bow and arrows in his hand. The character *pool* (佛) for Buddha spells "man, bow, arrows." This, however, may be merely an attempt to explain the character. Again on the authority of the Kangheui Dictionary it seems a much older character than Buddhism itself. The Dictionary says that Buddha came to China about the time of the Great Wall by the

Han and the Buddha

agency of a priest whom the Chinese shut up in prison. A "golden man" came by night and set him free. Already the great Buddha in his gilded armour was moving in the imaginations of men and was just beginning his long day of two thousand years.

The Three Kingdoms

Now the end had come to the Han Kingdom and the three fighting states of Wi (魏), O (吳), and Chok (蜀) had taken its place. Wi occupied all of North China down almost to the Yangtze ; O extended to the south and as far west as the border line of Sze-chuan ; while Chok lay beyond. How Koreans have revelled in the story books of the Three Kingdoms. They still occupy a prominent place among the best selling books in Seoul. Right across the middle of the 3rd Century these dashing warriors are seen to move ; one moment doing gallant deeds to a fallen foe ; and the next dealing death and indiscriminate slaughter.

The Three Heroes

I need mention but two great characters who step forth from the war of the Three Kingdoms, Kwan Oo (關羽) and Che-kal Yang (諸葛亮). Kwan Oo was a native of Shensi, North Central China, a peddlar of bean-curd by trade, till he meets two strangers, Yoo Pi (劉備) and Chang Pi (張飛) with whom, after conferring on the fortunes of the day, he takes the famous oath of the peach orchard to live and die together. The book *Samkookji* (三國誌) will tell the reader all about it. As he reads on through its endless pages, his admiration for Kwan is kindled into life. More reading helps to quicken it into fire and flame till in the end he says, "I never dreamed that long before chivalry was known to Europe, or the Knights of St. John or the Templars had come into being, China had her soldiers of fortune, brave, generous and highly gifted. Kwan's experiences were of the most varied sort; experiences to try his patience, his honour, his metal. Never once in long years did he fail of the oath in the peach orchard. Once captured by the enemy Cho Cho (曹操) he was locked up at night with Yoo Pi's two wives, Ladies Kam and Mi, whom Cho Cho had already taken. The enemy's thought was to create suspicion and so drive a wedge between Kwan and Yoo. It failed, however, for Kwan mounted guard that night with a lantern in hand and paced the long hours through before the door, the ladies being doubly safe under his watchful care. Later he squared it up as the following song sung by Koreans today tell us.

A fierce sea-fight on Yangtze's main
Lights up the sky with fire and flame.
Great loss is Cho Cho's on this day,
He flies, as rats run wild away,
Before a chief whose righteous ire
Flashes from eyes ablaze with fire.
His threefold beard blows bristling high,
His red horse leaps from sky to sky ;
His eighty pound blue-dragon blade,
Is swung aloft, unmatched, unstayed.
Cho Cho in flight, in feint, in fears,
Gives up his name to after years.

The God of War

Kwan's name and fame grew through a thousand years so that he finally became the God of War. When Hideyoshi's army invaded Seoul in 1592 A.D. Kwan appeared in the upper air and gave notice of his presence as by aeroplane. In 1598 when the city had settled back to ways of peace Kwan was remembered and temples were built to his honour, one outside the South Gate of Seoul, and one outside the East Gate. The one outside the South Gate was burned some years ago but the one outside the East Gate stands still as it did in 1599, the year in which Shakespeare wrote his Julius Caesar. Those interested in Korean thought and history should visit the East Gate Temple of the God of War and see the pictures that line the corridors telling of the battles of the Three Kingdoms ; and then view the swarthy features of Kwan, the mighty warrior who counted his word greater than life itself.

Che-kal Yang

The second great and noted character renowned from the War of the Three Kingdoms who lives immortal in the mind of Korea is Che-kal Yang. He was sought out by Yoo Pi in 207 A. D. who found him living in a grass hut. With the

greatest of difficulty was he persuaded to leave his humble surroundings and give good counsel to these mighty chiefs of war. Kwan looked askance at him for a time, thinking his a poor make shift, in view of the grim realities that lay before them. Later, however, when he saw his wisdom he bowed deep down and did him reverence. Among his many feats of war was his transport of supplies across the mountainous districts of Sze-chuan by means of "wooden oxen and mechanical horses, (木牛流馬) whatever these may mean. His counsel won great victories. For wisdom and sagacity without a flaw Che-kal Yang stands first in Korea, in East Asia. Much more than any war in their own peninsula is this struggle of the Three Kingdoms deeply engraved on every Korean heart.

Little further need be said of Sacrificial Pig except that he came to loggerheads with the descendants of Cho Cho, rulers of Wi, and in 234 A. D. had to fly for his life leaving his capital Whan-to to be burned by the Chinese general Mo-koo Kum. He remained for a time hidden in the mountains of Ham-kyung Province. In the end he shook off his foes and established his capital not to the west of the Yaloo as heretofore but in Pyengyang. A hundred years later the capital was moved back again beyond the Yaloo for the last time until the river finally became the boundary.

Pyengyang Becomes Capital

This is but a hasty glance across Kokuryu during the opening years of the 3rd Century at a time when Rome was filled with Christian persecution and ringing shouts of applause went up from the bloody contests of the Coliseum.

Early Days in Pyengyang

SAMUEL A. MOFFETT

HAVING MET Dr. and Mrs. Underwood in Yokohama and Dr. and Mrs. Allen in Nagasaki, and arriving in Chemulpo January 25, 1890, Miss Doty (now Mrs. F. S. Miller) and I found the whole Presbyterian Mission, except Mrs. Heron, had come from Seoul to meet us. Dr. Heron, Mr. Gifford and Miss Hayden were there and our cavalcade of ponies and chairs started overland for Seoul, which we reached after dark. Dr. Heron's faithful "soldier" had prevailed upon the keeper of the West Gate to keep it open wide enough to let us through although the curfew bell had already rung.

Additional *honors* were immediately thrust upon me and within a month I was Chairman of the Mission, head of an Orphanage,—the only boys' school in the Mission,—and was assigned all of Korea north of Seoul as my parish.

After six months of language study I proceeded to explore my parish and left Seoul in August with Mr. Appenzeller and Prof. Hulburt for Pyengyang. We went on horses taking six days for the trip. At Whangju I thought we should be drowned as we crossed the raging torrent of that little creek, swollen by the floods to a great river, and landed at the gate way up on the hillside back of the city. Arriving at Pyengyang at dusk my first night was spent in a room at the magistracy where the innumerable yamen runners showed interest in everything that pertained to these three strangers, guests from the western world.

The next day we found our own lodgings, moving to an inn kept by Kim Sun Tal, not far from the governor's yamen. Good meals were served, but what surroundings!! Dirt and filth, donkeys, chickens, ducks and pigs! Dishwater etc., from the kitchen were thrown intothe courtyard, upon which the door and window of my little room opened. The room, dark, dingy and smoky, allowed me to stand upright in the center only, the sides being about three feet high. Mr. Appenzeller left after two days for a long northern trip and Mr. Hulburt left soon after, having failed to get five hundred

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tons of coal for the foreign community in Seoul, for which he had come.

I spent fifteen days in this inn with no one who knew a word of English. My Korean improved and I soon knew pretty well the meaning of "Kee Keutera" (How tall he is!) and "Sack common nom" (Black devil). I tried to interest the many visitors who came out of curiosity by placing before them the Chinese New Testament and asking them to read certain passages, while my teacher, a Seoul scholar, rather reluctantly explained a little as to what the book was and as to why I had come to Korea. Good old Yee Syobang gained more courage later on and took some delight in explaining the Gospel but on this first trip he was a rather timid witness.

Nevertheless soon seed was sown and at least one man became interested, obtained a New Testament and spread some knowledge of the truth in the western villages where afterwards I had the privilege of establishing a church in which this man's brother became an ordained elder.

It was on this trip, as well as subsequently, that the boys, more in mischief than for meanness, threw stones at me as I went up the hill where now is the Central Presbyterian Church and the boys' grammar school. After fifteen days in the city I engaged a down-river boat to take me, my teacher and boy and the baggage down the river and around the coast to Sorai Beach near which is the village of Syong Chon, where a few Christians and my teacher's elder brother lived.

We reached the estuary and I shall never forget the night we spent tossing on the waves, the water rising in the leaky boat, the men bailing out and talking excitedly in Korean beyond my understanding, while I tried to sleep on my bedding down in the little hole underneath the deck. I woke every half hour to feel below my bedding to see how high the water was rising in the hold and long before morning all of us were ready to give up any desire to put to sea in that boat. I think I started the "sai pyuk keui to hoi" (sunrise prayer meeting) in Korea and was thankful indeed there was light enough to enable me to get ashore on the boatman's back across the wide mud-banks and on to *terra firma* in Anak County, Whanghai Province. Securing ponies we made Syong Chon overland and I had my first view of Sorai Beach. Here we spent a week, after which we returned to Seoul, having spent six weeks in what was supposed to be a dangerous trip among a hostile people. As I came to Peking Pass and saw "Old Glory" flying over the American Legation, the emotions of patriotism and the sense of security were such as thrill me as I think of it to this day.

The following February (1891,) Mr. Gale and I walked to Eui Ju, passing through Pyengyang, and from Eui Ju on foot and by cart to Mukden, thence east to Tong Wha Syen, thence through the immense forests on the Yalu River, across that river into Korea again, way up beyond Kangkei. We were on our way to Paik Too San but the spring thaws made the roads impassable and we came down through Chang Chin to Hamheung and Wonsan and thence up to Seoul through Kangwun Province. For two weeks we lived on millet and dandelion soup with but two eggs and two small fishes and we were glad to get out of "starvation camp" into the fertile rice-fields around Hamheung. I had now explored my parish, visited the only two groups of Christians outside of Seoul, (for in Eui Ju there was a small group which had been baptized by the Scotch Presbyterian missionaries living in Newchwang and Mukden), and had learned how difficult it was to discover the Korean Christians in the Manchurian valleys. I had also learned a few sentences in Chinese which stood me in good stead when the Chinese troops occupied Pyengyang in 1894, and this three months' trip had furnished experience and information which has had its bearings upon the work in Pyengyang through the thirty-four years which have followed.

Best of all we had interested a young man

in Eui Ju whom we met on the hillside back of the city. The next year when I visited Eui Ju this young man was ready for baptism and later on he became my assistant in opening Pyengyang and establishing the church there. This was Han Syuk Chin, one of the first seven men ordained to the ministry and for eighteen years a pastor, now in the large church in Sin Eui Ju.

Dr. Hugh Brown went with me on the fall trip in 1891, when we bought property in Eui Ju, and in 1892 I made three trips to Pyengyang and Eui Ju, the summer trip in company with Dr. Vinton, spending a month in Eui Ju. In Pyengyang in 1891 I had received four catechumens in the city and seven in villages outside and by the spring of 1892, having decided that Pyengyang rather than Eui Ju was the strategic point for a station, I had Mr. Han spend a few months with me in study in Seoul and then located him in Pyengyang in the summer of 1892. The fall of 1892 brought to Korea the Rev. Graham Lee, who was at once appointed with me to open the station in Pyengyang. No man was ever more blessed than I in his colleague in missionary service and no field ever had a better missionary than Pyengyang had in Graham Lee.

In February 1893 we selected the site for our station and had Mr. Han buy a small tile house and an adjoining field, located where our Women's Bible Institute now is, and at the same time Dr. W. J. Hall of the Methodist Mission bought, through their helper, a piece of property inside the West Gate. Then there was a "Yatan" (trouble) and the city officials forced Mr. Han to return the property which he did, only to buy shortly afterwards a large house inside the East Gate.

It was at this time that Lee and I were stoned by yamen (police) runners as we walked down the West Gate Street past the official buildings. A stone as large as one's fist went whizzing past my ear but providentially did not come nearer. In later years one of the police who threw the stones became one of the first seven ordained ministers and the first missionary of the Korean Church to Quelpart. It was at this time also that the magistrate ordered the people to drive us out, threatening to execute the elders of the ward in which we were unless this were done. The mob gathered—two or three hundred men in number—with angry shouting and threatening gestures. We looked out and saw the courtyard full of men and Lee reached for his shotgun, not understanding what was said nor what might happen. I stepped out into the courtyard and, addressing the crowd, asked what was wanted. Informed they had been ordered to drive us out, I invited the three spokesmen, "the elders," to come in and talk it over. They then explained that their lives were in danger unless we left, and after understanding the situation, we told them that, while we had a perfect right to stay, yet as we were here as friends of the people and wanted no harm to come to them, we would leave the next day for their sakes and would come back later.

That won their friendship and the mob dispersed after hearing an explanation of the Gospel. The next day I saw the magistrate who, of course, denied having made such threats and we started for Eui Ju a few days earlier than we had planned.

We were gone but a day when Lee was taken sick with dysentery, so we hastened back to Pyengyang, secured a chair and coolies and started across country to Wonsan on the east coast where Mr. and Mrs. Gale had located. That was an anxious time. Lee lived on canned milk and rice water and we made as fast time as coolies and ponies could make and it was certainly a relief when we reached the Gale house where Lee could be well cared for. He stayed there to recuperate while I took the pony express to Seoul. In those days we travelled on our packs 80 li per day (about 26 miles) on a slow jog, the Korean food of the inns being supplemented by the canned goods we could take along. An extra pony or two were necessary for our "cash" when going on a journey for more than a month, until we

discovered that we could buy silver *sycee* from Tang Shao Yee, (now China's great statesman, but then secretary to Yuan Shi Kai, Chinese Resident in Seoul), which was easily exchanged for "cash" in Pyengyang or Eui Ju.

By the fall of 1893 all was ready for the permanent occupation of Pyengyang as a new station, so I moved there, taking up quarters in the house near the East Gate, next door to a Korean scholar who, when sober, was friendly enough, but when drunk was infuriated against the "foreign-devil" and one day made a visit with hatchet in hand, breaking down the door and ready to break my head also, had he not been seized by my helper and cook.

In October I organized a class of 22 catechumens and placed them under systematic instruction. Among them was a man who received a Chinese New Testament from Mr. Thomas, the colporteur of the Scottish Bible Society who was killed and burned with the crew of the "General Sherman" in 1866. Another was a man from Syenchun and another from Anak in Whanghai Province and still another, one of the most interesting characters, an inn-keeper who, for a year or more, had given out tracts and sold books at his inn, had given up drinking and gambling and was an outstanding evidence of the power of the Gospel. Through thirty years he has been a great helper in all business and building operations.

Daily the visitors came, daily tracts were distributed and the Gospel preached to people in city and suburbs while every night Bible study, prayer meetings and catechumen classes were held.

On the 8th of January 1894 seven men were baptized and the Lord's Supper celebrated. Three of these seven are dead, having continued in the faith, one of them having been the first "youngsoo," or leader in Pyengyang. He died of cholera after having preached the Gospel in Anak, Chairyung and the adjacent territory. Two of the seven are still in active service, one an elder and one in America. Two have maintained an intermittent touch with the church but have been active as Christians.

The first believer in the city was not of the seven. He was the young man who hearing the statement, "This Book is the Word of God," asked rather cynically, "How do you know it is? "and receiving the reply, "Read it and see," secured a copy and spent his evenings reading it while he came each day and stood outside the missionary's window, morning and afternoon, listening to what was said to the many visitors who came. He was convinced, believed secretly, came to meetings and nearly a year later made confession of his faith, and was baptized. He became the first evangelist in the hospital established by Dr. Wells, was the first ordained elder and the first candidate for the ministry. For years he has been a pastor.

Another who was not of the seven but attended these first meetings was a boy of sixteen who took tracts to his mother, she becoming the first woman believer in the city. She used to come to the kitchen and peep through the cracks of the door into the room where the men were being taught. The son is an elder, and she for twenty-five years has been president of the Women's Missionary Society.

The first services for women were held in a two kan (8'x16') room with the partition nearly closed. There was no light in the part where the women sat but the light of the bean oil lamp shone upon the face of the preacher so he could be seen though he could not see his audience except when the old women in the front row leaned forward out of curiosity.

Two months after the first baptisms we established a school for the children of the Christians, the first boys' school, from which has developed all of our numerous schools enrolling thousands of pupils. After considerable persuasion the teacher, a classical scholar was induced to teach Eunmoon (the native script) as well as Chinese and the parents in-

duced to subscribe for the expenses.

I do not remember the day nor whether shortly before or shortly after the first baptisms when the first church offering was taken, but I distinctly remember that it amounted to 13 "cash," the equivalent of 1¼ cents, its importance in relation to the policy of self-support being out of all proportion to the amount given. It has a definite relation to the gift of over yen 100,000 ($50,000) given a year ago by one man for establishing a Christian Kindergarten in Pyengyang.

Thus some seven months' residence in Pyengyang saw the station and its work well under way and ready to welcome Mrs. Lee, for Mr. Lee had gone to America for his bride and they were due to arrive in Chemulpo in May. I left for Seoul to meet them and well do I remember the first sailor hat I ever had seen when Mrs. Lee was coming ashore in the sampan from the steamer in Chemulpo harbor. That meant great things for the women in Pyengyang.

When I was in Seoul about the seventh of May, Dr. and Mrs. Hall of the Methodist Mission, with their baby, moved with their household goods to Pyengyang to establish their residence there in the house previously purchased by Dr. Hall. The second night after their arrival began the ever memorable persecution, the imprisonment of Christians and the endangering of the lives of the missionaries. Word reached Seoul and after a gathering of the missionaries there in prayer, Mr. McKenzie and I started overland in haste from Pyengyang to do what might be done. How disappointed Lee was that the American and British Legations would not consent to allow a married man to go as they thought that whoever went was endangering his life.

However, the story of the persecution, the release of the Christians, the safety of the Halls and their return to Seoul, Mr. McKenzie's trip to Sorai and my summer in Pyengyang in contact with the Chinese army which occupied the city, and then with the Japanese troops, is too long a one to be included in this article. The story of that would also tell of the battle, the scattering, the return of Mr. Lee, Dr. Hall and myself to the city after the battle and of the sad sequel of Dr. Hall's death from typhus contracted on the transport from Chinnampo. Possibly I may write that story at another time.

Pyengyang as an Educational Center

DAVID L. SOLTAU

PYENGYANG HAS NOT only been a leader among the evangelistic stations of Korea, but also, in a very real sense, a leader in the educational work of the country. Within the brief space allotted for this subject, it is impossible to do more than touch lightly upon some of the main features of the educational work and give a very bare outline of what has been accomplished.

From the inception of missionary work in this city in 1893, emphasis has been laid on the necessity of training the Christian youth, in order that through them it might be possible to secure a trained leadership for the rapidly growing native church. As a logical consequence came the foundation, in 1898, of the Presbyterian Boys' Academy (Soong Sil) under the guidance of Dr. W. M. Baird. With the exception of the school founded by Dr. Appenzeller in Seoul, this academy can claim to be the first institution of higher education for boys in Korea, and it has always occupied a place in the front rank of the educational agencies of the country.

The next step came in 1901, when the regular and systematic instruction of theological students was formally undertaken, employing a separate faculty, and thus the Presbyterian Theological Seminary of Korea came into being—the first distinctly theological seminary

to be established in the land. This was followed in 1906, by the opening of the Union Christian College, an institution that has ever upheld the highest ideals of Christian education and leadership. As stated above, the primary purpose of the educational work of the Presbyterian Mission has been to provide a thoroughly trained leadership, both lay and ordained, for the native church. No secondary aims or purposes have been allowed to interfere with this object, and to the fact that this ideal has always been kept in view, is due, in very large measure, the great development and wonderful success, under God, of the evangelistic work and the establishment on so firm a footing of the native church in this section of Korea.

Confirmation of the correctness of this viewpoint was most strikingly given by two recent visitors to Pyengyang, who in published interviews have given emphatic endorsement to the work being done here, saying :—"I think the Mission of the Presbyterians in Pyengyang is the greatest mission station I have ever seen, and why? From every point of view, for completeness in all phases of missionary work and especially because they christianize first and educate afterwards...." Another said "I consider it most vital indeed to the interests of Christianity throughout the whole of Korea, and in fact in the entire Far East, that our schools here in Pyengyang should not be allowed to suffer....if we fail here, have we not reason to fear for the legacy of the Kingdom in Korea and the Orient in general?" "I know of no other institution in our mission fields that is doing its work in a way that is so peculiarly vital to the needs of the whole missionary situation as this one (the Union Christian College) here in Pyengyang."

Education for women has not been thrust into the background by undue emphasis upon schools for the men. There are three higher institutions of learning for women under the direction of the Missions and one under the native church. They are the two academies (one Methodist and one Presbyterian), the Women's Higher Bible School of the Presbyterian Mission and the Academy of the local Presbyterian churches. The Presbyterian Mission Academy is the fortunate possessor of one of the finest and best equipped plants of any schools of similar grade in Korea.

The mission academies, both boys' and girls,' were formerly union institutions between the Presbyterian and Methodist missions, but of recent years it has seemed best to separate, and both missions now have their own institutions. At the same time that the Methodist mission withdrew from the academies, it withdrew from participation in the college and transferred that department to another city. The college occupies a strategic position. It is well located in the leading commercial and manufacturing city of the country, with no competing institution within one hundred and fifty miles of its doors. Living costs are lower in this locality than elsewhere, thus providing an added incentive for students to attend, and at the same time there is no problem of competing with the government university or other institutions.

After the annexation of Korea to the Japanese Empire in 1910, there were established the usual governmental schools for Koreans and Japanese, providing not only the regulation educational facilities through the middle school, but also offering instruction in normal, agricultural, and kindred lines. Details of the enrollment of these schools are given in the table of statistics appended hereto.

Since 1920 the importance of kindergarten work has been recognized to a greater degree than heretofore. By the generosity of elder Choi Chung Suh, a local Korean Christian, who has provided the entire plant and underwritten in large measure the operating expenses, there is now a fine kindergarten and training school located in the heart of the city, in which both Methodist and Presbyterian workers are assisting, although the direction and financial responsibility are entirely in Korean hands. The successful launching of this en-

terprise is a most gratifying indication of the desire and ability of the church to begin to provide for its own needs and to supply them most acceptably.

In 1899, the Pyengyang Foreign School Association was formed and a school opened the next year. The association has since been broadened to include many of the missionary community throughout Korea. From small beginnings, the school has grown to a total enrollment of seventy with a full time staff of five foreigners assisted by six part-time teachers, both foreign and Korean. It is the only boarding school between Kobe, Japan, and Peking, China, a distance of 1,750 miles, and its students come from all parts of Korea as well as from Manchuria.

In closing this brief survey, mention should be made of two other schools:—The Blind School conducted by the Methodist Mission and the Lulu Wells Institute conducted by the Presbyterians, both of which are unique among educational institutions in Korea. The former is the only school for blind girls in the country, while the latter has for the past twenty-seven years been the only place in Korea where older women, deserted wives, and frequently the wives of pastors and others who had been unable to secure an education earlier, could secure the rudiments of a modern education. The graduates of this school have in very large measure gone to fill the ranks of the Bible women, Sunday school teachers and the paid and unpaid workers of the church.

The following tabulation gives as closely as it is possible to obtain them, the statistics of the different schools now in Pyengyang.

SCHOOLS FOR JAPANESE IN PYENGYANG.

Name	No.	Teachers	Students Boys	Girls	Total
Middle school	1	24	420	...	420
Higher common schools	2	45	1164	962	2126
Higher school for girls	1	18	...	407	407
Commercial school	1	6	15	...	15
Private School	1	4	...	44	44
Kindergarten	1	4	37	48	85
Total	7	101	1636	1461	3097

SCHOOLS FOR KOREANS IN PYENGYANG.

Name	No.	Teachers	Students Boys	Girls	Total
Government schools					
Higher common schools	2	63	833	335	1162
Normal school	1	8	126	...	126
Agricultural school	1	7	121	...	121
Common schools	5	66	2716	1064	3780
	9	144	3796	1399	5195
Mission Schools					
College (Presb.)	1	21	149	...	149
Theological seminary (Presb.)	1	8	143	...	143
Academies (2 Presb. 2 Meth.)	4	61	962	305	1267
Common schools (Meth.)	2	23	785	373	1158
Blind School (Meth.)	1	3	...	14	14
Special schools (Presb.)	1	5	...	45	45
Roman Catholic schools	1	5	...	274	274
	11	176	2039	1011	3050
Other private schools					
Church academies (Presb.)	2	22	227	363	590
Church common schools (Presb.)	6	21	276	169	445
Private schools	1	5	184	...	184
Kindergarten training school (Presb.)	1	6	...	28	28
Kindergartens (4 Presb. 4 Meth.)	8	18	345	278	613
	18	72	1032	838	1870
Total all schools for Koreans	38	342	6867	3248	10115
Total all schools	45	443	8503	5709	13212

The Growth of the Work for Methodist Women and Girls

HENRIETTA P. ROBBINS

THE ABOVE TOPIC makes one delve into the archives of the past. A comparison of twenty years ago with the present reveals startling results for which we can but render thanks to God.

The problem that confronted the workers in those early days was the appalling need for Christian education for the women and girls. The first step necessary was to create a desire to learn. This, like all worth-while things, was a task. Day-schools were established but it was necessary to do constant visiting in the homes to persuade the parents to keep the girls in school, as they were taken out on the slightest pretext. For years the growth was gradual although there were no other schools for girls in town, but now, even with the large and splendidly equipped government schools, our Christian schools are crowded and have had to be enlarged.

The education in the early days did not go much beyond the first principles of arithmetic, Bible and a little Chinese, but the foundations were laid and the lessons learned outside of books, including promptness, obedience, thought of others and the like, cannot be tabulated. From these little schools have come doctors, nurses, musicians, teachers and best of all, home makers.

Among other beginnings has been the work for the blind. The condition of some of these helpless and hopeless little ones was called to the attention of Dr. Hall who determined that something must be done to lighten that awful darkness. By painstaking effort she succeeded in adapting the New York Point system to the Korean alphabet and syllabary so that the girls might be taught to read. In a short time they were able not only to read, but to hold their own in the classroom with the girls who could see and in fact often surpassed them. Quite a number have been graduated from the day-school and some from the high school. The first student went to Japan and studied there for a number of years. She returned to teach in the school and especially to teach the rest of the blind girls massage, but in a short time when influenza made such inroads in Pyeng Yang she was one of the victims. One of the graduates is now in a government school in Seoul preparing to be a doctor. While there are few who can equal her record, their life here has saved them from being helpless burdens in their homes or becoming sorceresses and has given them a medium by which they can get in touch with the outside world. The number in the school at present is small and we will welcome correspondence in regard to others whom you may wish to send.

Hand in hand with the work for the girls has gone the work for the women. Here, as with the children, our problem was how best to teach them, not only what it means to be a follower of Christ but also how to lead others to Him. Weekly Bible classes were started in which the women were first taught to read and love their Bible. They soon discovered that their brains were made of the same kind of material as their husbands' and brothers' and that they too could learn. The Korean woman, like every other individual who has really found peace, was eager to tell the wonderful story to all her friends and neighbors. In a short time other Bible classes were started to include the women in the surrounding country districts. These have been held every fall and spring and many hundreds of women have attended them and learned more of their Bibles. Many have completed the course and received their diplomas and, oh! how proud of them their friends have

been for were they not proof that women could learn ?

Out of these beginnings have grown Bible institutes of one to three months' duration. These have trained women to go out over the district to hold classes. Sunday school teacher training classes and night schools have also played a part in the education of women.

Gradually the realization was brought home to our hearts that in order to carry on the word of evangelizing and educating the Korean women, we must have more trained young women ; so a Bible training school was started. The beginnings of this were small, too, just a small number of young women studying for just a few months, but it has developed into a regular nine months' school where not only Bible is taught but also arithmetic, Chinese, Japanese, church history and methods of teaching. The training received in the dormitory also helps them to better home life. During vacations the students have gone to the country and held classes for the women.

In the early days emphasis was necessarily on quantity so that as many as possible might be awakened, but today the emphasis must be put on quality. The half-trained Bible woman or teacher of the past who was so useful then must be superseded by the trained worker in order to meet new conditions and this we are endeavoring to make possible through our Bible schools.

The Training of Presbyterian Women for Service

ALICE M. BUTTS

A WOMAN'S PLACE in Korea, as all the world over, is primarily in the home, so that her training has been almost altogether along material and practical lines. As I have visited these homes or lived in them from time to time, I have wondered not so much at what these women were not, as at what they were. Here they have been from time immemorial in one little tiny room, or possibly two, in which they eat and sleep, spin and weave, the babies are born and raised, the sick cared for and the dying wept over. In fact every thing is done here except what may be done in the dark, smoky, dug-out little kitchen, which can hardly be called a kitchen at all. Is it any wonder the newly arrived bride looks with interest upon the walls of her new abode, as she thinks of the many years to be spent within them, until she herself becomes a gray haired grandma with many daughters-in-law and grandchildren to rule over ?

It is surprising how much a woman develops after becoming a Christian, even though she has never had the advantages of a education. The moment she decides to believe she attends church and Sunday-school, and the world immediately becomes larger and her mind acts along entirely different lines from what it ever did before. She buys herself a little red singing book and a Testament and happily carries them with her to church, and finds herself going through the motions, at least, of singing and reading during that part of the service. Unfortunately a good many women continue in this state with the result that not being able to read God's Word for themselves, they can not clearly understand the truths of Christianity as they should. This group requires constant care and oversight by the other members of the church lest they should backslide altogether. In past years whether a woman young enough to read, could do so or not, was an important factor in deciding whether she should be baptized, but as the years have gone by this point has not been emphasized as it should be, with the result that a large number of women in every church are not able to read, and so very often fall back because they do not find

any real pleasure or profit in believing. In all our country work the importance of learning how to read should be stressed more energetically. Reading classes could be very easily held in the winter months when there is leisure from farm work, and in one season a woman with ordinary ability and application could very easily learn to read. Until they are able to do so they should be taught very carefully the fundamentals of our faith. In some churches this need is met by night schools and also by classes for several weeks after revival meetings. This work should be made an important part of the duties of the women officers of the church.

But when a woman once learns to read, a happy road lies ahead of her and she gradually takes her place among the leading women of the church, caring for the younger and weaker Christians, teaching in the Sunday school and organizing and taking an active part in their local women's home and foreign missionary societies. How happy and bright they are in all their work, and with what dignity do they conduct their meetings, plan for future work, and decide on the use of funds! Every prosperous church has this group of women, and unfortunate indeed is the church which can not boast of even one.

For the further training of these women, and to arouse the interest of the others, various courses of Bible study of varying lengths are given during the year. Our purpose is to have at least one Bible class of a week each, held in each of our churches. To carry on this work a large number of volunteer teachers together with our Bible women are needed, and they come to our Bible institute for a two weeks' course of special preparation in the subjects they are to teach in these classes. One hundred and forty-nine studied in one class last fall. Another class is held for a week in February for the women of the city churches, and one in March for twelve days for the country women which often numbers eight hundred in attendance. In the fall a class of two weeks is held for Sunday school teachers, and a Sunday school teachers' normal training class is held for a month to develop new teachers, as well as to give better training to the old ones. The Sunday schools are increasingly filling a large place in the life and thought of the church. In addition to this the Bible institute is held in the spring for two and a half months, covering a course of five years, and is for the purpose of training Bible women and leaders for the women's work of the church.

Two years ago the mission established the Women's Higher Bible School having a three year course of six or seven months each. Here an intensive Bible course is given to prepare them to teach the Bible in our church schools and academies, and to teach in Bible institutes. The school has grown slowly but surely. During the fall and winter terms (Oct. 15th-Feb. 14th), there has been an enrollment of twenty from five provinces. The first class will graduate in February, 1926. This school offers the only opportunity provided by the Northern Presbyterian mission for training women in Bible and practical Christian work beyond that afforded by the short term institutes and training classes of the mission. Graduates of mission academies and station Bible institutes or young women of equal training and ability are eligible, but they must have been baptized members for five years and be at least twenty-three years of age at the time of admission. The next term opens on March 28th. It would seem that any one in need of a trained personal helper or worker in the church could do nothing better than to select some promising young woman and send her to this school for training. Any one interested in this work should correspond with the principal, Miss Best.

Thus is these classes we are trying to meet the various needs of the women of the church and prepare them to fill the numerous positions they are called upon to occupy. Last year ten thousand five hundred and thirty-nine women and girls studied in the two hun-

dred and twenty-six classes held in Pyeng Yang city and the surrounding territory.

The training of our younger women and girls presents a much more difficult problem. Korea, the Hermit Nation, has opened up so rapidly in the last few years that vast changes have come with little opportunity to prepare for them. The young people feel this more than any other class, and the girls probably more than the boys. The girls do not have the wise advice which our girls at home have, as the mothers of most of them are acquainted only with the old order of things, and realize but vaguely the problems which confront their more modern daughters. Nor is society able to give her proper protection as it is in the process of reconstruction, and standards and safeguards have not yet been established. So that many things are permitted which cause anxiety to one who foresees what the results might be. This condition is true not only in Korea but all over the Orient where these ultraconservative nations have become ultraradical. So that, although, in the past, we had to urge them forward, now we have to check them lest they go too fast. But the mass of the people have not lost their senses, and the pendulum will swing back to a safe but broadminded conservatism. Meanwhile the church, as the most enlightened organization in the country, has the wonderful opportunity of having a large part in determining the standards which shall regulate the new social order which is being established. There is a great interest in education and the schools are crowded with students, often with boys and girls really too poor to attend, their parents making great sacrifices to send them. Of course there are the government schools, but our Christian people desire to send their children to Christian schools if possible, though more expensive. The Korean church has established the kindergartens and lower schools, while the missions have the academies. Friends in America have given us a fine plant for our girls' academy, for which we are very grateful. In these schools we try to instil Christian principles, and in the dormitory to maintain the influence of a Christian home. The Bible takes a prominent place in the curriculum, and other religious exercises are held. Except for very special reasons only Christian girls, or girls from Christian homes, are admitted. In the academy the girls are taught cooking and sewing in the regular courses, while a self-help department provides work sufficient to cover the board of the dormitory girls too poor to otherwise pay for it. All the girls in the dormitory, including those paying full expenses, have a share in the cooking and care of the rooms and halls. In this way we try to counteract the feeling so prevalent that an educated person is above manual labor. Most of the girls will marry and should feel that a preparation for this forms a part of their education. As soon as possible the Presbyterian mission should add a normal department and college to its educational system for girls. At present it is necessary to send them to Japan or America for further study, and only those who have had such advantages are acceptable as teachers in the academy. It would be much better if they could receive this training here in Korea. The educational workers have this in mind, and probably not many years will pass before this need will be provided for.

Thus, in these various ways, the women of Korea are being prepared to take their proper places in the broader social order in which they find themselves to-day, and are being trained for service in the great kingdom of our Lord and Master, Jesus Christ.

Evolution of Medical Work in Pyengyang

J. D. BIGGER, M. D.

THIRTY-SIX YEARS ago, at the close of a long hard day, a small procession of pack ponies headed by a big, black-bearded man on a small pony, wended its way down from the southern hills and wearily waited for the old raft of a ferry to take them over the Taitong River. Thus did Dr. Hall, the first medical missionary to Pyengyang, arrive. It was but a few months until he was called upon to make the supreme sacrifice for his fellow men, and though dead, his sacrifice became a living example through the years to these people of the great love of our Lord who gave His life for all mankind.

Thus started the first ripple on that ancient pond of oriental medical practice, a pond where a green scum of ignorance and superstition covered the stagnant waters which had stood for a thousand years, in which the germ-carrying "chim," the excruciating pain of live fire, the exorbitant price of rhinoceros horn and tiger claws, dispensed with large doses of witchcraft and cruelty and avarice, had cast a spell of dread around the name of doctor.

Six months after Dr. Hall's arrival, Dr. Wells performed the first operation in Pyengyang, using a kitchen table in Dr. Moffett's home, and a new day dawned in this land of sick and suffering humanity. Mrs. Dr. Hall soon started her dispensary for women and children and Miss Fish (Mrs. Moffett) also began her work outside the West Gate for women and children. A year later Dr. Follwell opened a dispensary just inside the West Gate. Then Dr. Hall was succeeded by Dr. Cutler.

Dr. Wells moved from Dr. Moffett's kitchen to Dr. Lee's study, now the Foreign School Library Building. Then a larger dispensary was built for him, and this is now used by the Women's Bible Institute. Each dispensary became a pure little spring pouring out its living water into the quagmire. As the years passed, assistants were trained, language learned, and more drugs imported.

The old board operating tables gave way to white enameled ones. New glass instrument cases with rows of bright instruments crowded out the old coal-oil boxes with their much used tooth extractors, assortment of knives, forceps, etc. The people learned that the shining glass tube containing the bright fluid inside, which the doctor inserted in their mouths did not contain a little spirit that ran down the patients' throats and made an investigation of their insides for the doctor, but was only an instrument of accurate diagnosis. They learned that when Kim had his leg amputated he was not put to sleep by the prayer that the doctor made to his strange God but the medicine on the cotton did that and the prayer was that God would put new life into Kim's heart and would help the doctor in his work. They learned that the foreign-devil doctor was not here to extort money and kill but to relieve suffering, heal the sick and give a new hope of life eternal.

New buildings and equipment followed until in the short space of twenty years three large modern hospitals with foreign beds, and American nurses were teaching the gospel of cleanliness, purity of habits and thought and of the new God to thousands of people every year. The W. F. M. S. built a good brick hospital for women and children. The Methodist Board, North, erected the Hall Memorial Hospital. And the Presbyterian Church, North, erected the Caroline A. Ladd Hospital.

The old dispensaries have all disappeared. The old workers have gone, but their work has not been in vain. When Dr. Follwell departed, an old man was heard to say, "I do not know why he is leaving, but I do know that in the twenty years of his work here, he

Nurses and Pupil Nurses of the Union Christian Hospital, Pyengyang.

Chung Ee Kindergarten and Normal Training School for Kindergarteners, established and endowed by Elder Choi Chung Syo.
(See page 69.)

has brought health, hope and gladness to twenty thousand homes." A quarter of a million of treatments have been made in these twenty years. The gospel message has been given to hundreds of thousands and hundreds have taken Christ as their Lord and Master and a new hope and a new love have come into their lives.

In 1919 the time was propitious for a union of forces and two of the general hospitals amalgamated, namely the Hall Memorial and the Caroline A. Ladd Memorial Hospitals, joined a year later by the Women's Hospital and the whole institution named the Union Christian Hospital.

This union has strengthened the work in many ways. Drs. Anderson and Bigger have been able to specialize somewhat in their chosen lines of work. It has made possible the employment of three Korean doctors to assist in the dispensary, to employ a trained laboratory worker, druggists, assistants, etc., until now there are over sixty employees on the pay roll with monthly salaries amounting to over yen 1,350.

The union has also enabled Miss Butts and Miss Anderson to build up an efficient, well-attended training school with an enrollment of twenty-seven pupil nurses. Already graduates have gone to other mission hospitals as head nurses, into private practice and best of all to make good homes for some of our leading young men.

In 1924 there were 24,828 treatments in the dispensary and 893 in-patients, averaging 31 inmates per day.

The reports for the last three years show that there has been a gradual increase both in the dispensary where there were over 3,000 more treatments this year than in the year previous. Comparisons also show that while there has been an increase in the hospital attendance, there has been a great decrease in its receipts in the last three years from yen 17,000 to yen 11,000. This shows how the charity work has been increased, due both to the floods and to the crop failures of the last two years, and also to the fact that modern doctors in private practice are not treating the poor, and they are fast losing faith in the old "needle" doctor.

A large percent of our patients are from the country and are always accompanied by one or more relatives or friends. This gives our three evangelists (two men and one woman) the opportunity of preaching to many who have never heard the gospel and of looking up later those who have shown any interest, thus getting them into touch with the nearest pastor or evangelist.

This evangelistic work is one of the great purposes of the missionary hospital, and its work is well illustrated by an experience of Evangelist Kim. He went to see a man who had been in the hospital but had not shown very much interest. His house was in a little village away in the mountains. When he heard that a man from the hospital had called to see him he came out and said, "What did you come for? I paid my bill before leaving the hospital." Kim answered, "I came to pay the debt the hospital owes you." Such a curious answer attracted others near by and as he explained that Christians must carry the message of salvation to all, there was soon a good audience, and before leaving a group of inquirers was formed which became the nucleus of a church.

So Christ's message of love radiates far over plain and vale from the hospital on the hill.

THE PYENGYANG UNION CHRISTIAN HOSPITAL

Is the only union hospital in Korea outside of Seoul,
" within an hour's ride of a million and half people,
" the only mission hospital in this territory, contiguous to Pyengyang,
" the only private hospital in this territory now doing any amount of free work.
Had 26,568 treatments in the dispensary in 1924,
" 4,017 free treatments in the dispensary in 1924,
" 893 patients in the hospital in 1924,
" 445 free patients in the hospital in 1924,
" an average of 31 in-patients a day.
Spent 15,516 yen on free patients, (hospital and dispensary),
" 5,272 yen " " " more than was received from mission boards,
" 2,784 yen on free patients more in 1924 than in 1923.
Has three Korean doctors on its staff,
" two American " " " "
" twenty-six pupil nurses in training,
" three Korean graduate nurses,
" two American " "
" three evangelists (one woman) who are always busy in the dispensary, in the hospital or country, who preached to or gave tracts to 30,000 people last year, and reported 255 that joined the church and uncounted numbers who professed belief in Christ.

The Task of the Traveling Missionary

JOHN Z. MOORE.

HAVING TRAMPED one section of Korea for more than twenty years as an itinerating missionary, if there are any worth while observations I can make, they must grow out of this experience.

The times may change, the methods may be mended, the actual things one did twenty years ago may be far different from what one is doing today, but the essential task remains the same.

Taking for granted that the missionary has a personal vital experience of the living Christ and has but one purpose of preaching Him by word, deed, and life, what is the essential task of the traveling missionary?

Contrary to the popular rule for success, the first task of the missionary is not to make himself indispensable, but to eliminate himself. And with himself, to eliminate the use of foreign money wherever that money may come from. This, however, most distinctly does not mean the saving of either himself or the money. It means only the ever going forth to farther fields on larger adventures. To eliminate oneself and the foreign money and leave nothing behind is to fail. The goal we are striving for is to eliminate ourselves and the foreign money and leave behind the sure and living foundations of the everlasting Kingdom. No place and no work can stand until it stands on its own feet. Being rich or poor has nothing to do with this question. The Kingdom was not founded with money, and thank God no amount of money and no lack of money can prevent the establishment of the Kingdom in any Korean village today. I should say that in many instances the elimination of the missionary and the foreign money as the foundation of the work has been hindered by the presence and too easy grasp of too much foreign money. We have in places put in a foreign machine, which having no real spiritual grist to grind, has made such a rattle and roar as to scare the natives away. When a boy I often visited an old water-power flour-mill. I can still see the dusty old miller, who by the way was a saint of God, turning on the water and hear the roar of the mill as it started without a grist. When the wheat was poured into the hopper the old mill settled down to the happy hum of industry. The task of the itinerating missionary is not to put in an ecclesiastical machine without regard to whether or not there is a spiritual grist to grind, but to be an evangelist and then let the Spirit-filled people build and run the machine as may prove best suited to the needs. The early days of Methodism in America was a good example of this. The circuit riders went everywhere preaching the gospel. Thousands of people and hundreds of places were blessed by this movement long before they ever heard of the organized Methodist Episcopal Church. That was a later development.

What we are trying to say is that our gold-mine is here and that we will never get any real gold unless we work our mine. Every village, town and city in Korea has within its own borders all the resources, material, spiritual, human and divine needed for the building of the Kingdom. On these resources, reborn and dedicated to God, the church of Christ can be built anywhere. Without these native resources the church can be built nowhere.

To illustrate all I have to say let me tell the story of Toktong. Some twenty years ago I made my first visit to this village,—an ordinary Korean village of perhaps a little more than average size and wealth, if any Korean village can be said to have wealth. I stopped at the home of a Korean gentleman of some wealth and learning, from the old Korean standpoint. This man believed and gave himself and family to the Lord. For the past twenty years, by word, deed and life he has been a living testimony to the power of the gospel. Without salary he has preached the message, in season and out. Through trials and tribulations, including the death of his

100 OF THESE CHURCHES ON PYENG YANG DISTRICT

30 OF THESE PRIMARY SCHOOLS ON PYENG YANG DISTRICT

son, who was a graduate of Pyengyang high school, he has gone on without backsliding. During the independence movement, when his mother and brother were in prison, he began to build a schoolhouse on the hill above the church. They all said he was crazy. Just the other day I visited Toktong once more. Again I stopped at this man's house, for he has built a new home hard by the church he has done so much to build. This new home is not a large, tile-roofed building as was his former home, but a small, neat thatch-roofed building. He is not so rich in money as he once was though infinitely rich in the honor of his own village. Here we talked of the past twenty years. Then there was no church building, now they have a fine tile-roofed building packed every Sunday with from four to five hundred worshipers of the true Father God; then no pastor, now a spirit-filled man, well and promptly paid each month by the people themselves; then no school, now a day-school with 340 pupils with a monthly pay-roll of nearly two hundred yen. A grant of yen 15 per month from the mission has been given but with the cut this year, this will end. Now they have a kindergarten supported by the parents. On last Thanksgiving Day an offering of yen 160 was made for mission work in Manchuria, the largest single offering on the district, and perhaps in all our work in Korea, from this village church. This fall during the district-wide evangelistic campaign it was granted by all that Toktong had the best meeting with largest results. Not only this, but two of our leading pastors, now both in charge of important churches in Pyengyang city, are natives of, and started their Christian life in, this village. About twelve years ago, there died in the old Presbyterian Hospital in Pyengyang city a local preacher who had done unusually fine work as a pioneer itinerant. On his death bed he gave such a wonderful testimony to the saving power of Christ, that all within hearing were touched to a new faith, and some still tell the story of how the windows of heaven were opened and heaven came down to bless all within that place when Kim Young Kum went home to glory. He also came from Toktong where his widow has a comfortable living from a field donated by the church. And then Brother Cha ended the story by telling of his own brother. After serving a prison sentence of seven weary, long years an account of a political offense, he entered our theological seminary. After two years of faithful work, during which time he was one of the leaders of his class, he dropped out of school on account of lack of funds, and is now the popular assistant pastor of one of our most important circuits, well supported by the people he serves.

Brother Cha himself graduated from our Bible institute courses just the other day. This gathering was at Chinnampo some five miles from his home. Some sixty of his fellow townsmen were there and presents were piled about him until you could hardly see this slight man with humble, spiritual face. This story he told is but a brief outline of what has happened in his village. Others, many others, helped, but all give to this man who for twenty years has been giving himself first of all to the Lord, the place of preeminence. If we can get a man like this, the Lord will build His church in every village. The business of the missisonary, whatever may be the "things" he is doing, or whatever the methods he uses, is to develop such men as this. We can pay preachers to stay on the job, we can build as many church buildings as the money on which we can lay our hands will build, but if we do not secure these reborn, dedicated men, all our work will avail nothing.

Had I the heart and the time I could tell a story of the other side but will not burden you. You all have had the experience. Here is a better town than Toktong and nearer to Pyengyang. We have poured in mission money for preachers and teachers. We have built church and school and kindergarten largely with foreign money, and today we have next to nothing, for among all the people of that large town there is not a single person

you can pick out as a man born again and giving himself to the task with continuous service.

Paul said, "not that we have lordship over your faith but are helpers of your joy." Blessed the old time missionary, still at the task, who has been glad to take his hand off the control lever and become a helper of others' joy by the wayside. Twice blessed the new missionary who comes into the new situation for service, not preferment. The same old task of bringing joy and love and peace is the same it always has been, but calls for "men and women of a finer type than ever before." And there is no call for, and little need of, missionaries to fill position of official honor or responsibility. These will be filled, as they should be, by the Koreans themselves. But what a privilege to have a part in calling out the living stones which are to be the foundation of the Kingdom in Korea. We may be doing direct evangelistic work, we may be holding church conferences or committee meetings, we may be teaching in Bible institutes or classes, we may be playing with a group of children, but our task is to inspire lives to that vision so that long years after we are gone Christ will be building His church on these dedicated persons. Not long ago one of our very finest young preachers and teachers who holds a diploma from a large American university was giving his testimony to an eager congregation that packed a large church. He said, "It is not going to America that made me what I am. It is a vision and an experience that came to me one day in a little Sunday school in Pyengyang when I was fourteen years of age." Our control of and influence on the future depends not on the machine we have built or run but on the vision and inspiration we have brought to the lives of men, women and little children.

Pyengyang—the Industrial Center of the North

DEXTER N. LUTZ

PYENGYANG, LOCATED as it is in the center of the western half of northern Korea on the Tai Dong river, has long been the commercial center of the north. From the time Korea was first opened up to the outside world, Japan has played an important part in commercial developments. Commerce first began in the treaty ports and increased as the Japanese gained power in the commercial world. During the commercial rise of the treaty ports, the inland cities, with the exception of Seoul and Pyengyang, lost parts of their population to the more flourishing towns on the coasts. Pyengyang, by virtue of its central location on a waterway, held its own with the port city, Chinnampo, until following the Russo-Japanese war it was favored by the railroad, when it soon outgrew the little Japanese town and became the center of commercial activities in northern Korea.

By reason of its advantageous position on the railroad between China and Japan and in the center of the mining industry, the Japanese are expecting Pyengyang to become the great industrial point in Korea. An area greater than that of the present city has been purchased across the river for the development of the new Pyengyang. The great coal mines just across the river are inviting industry, the most important at present being, the electric power plants for the city and surrounding country, beet sugar refinery and the portland cement factory. Great quantities of iron to the south of Pyengyang and the establishment of an iron foundry are other important factors bearing on future Pyengyang.

With electric lights, electrically operated factories, straight, improved streets, waterworks, telephones and moving pictures, Pyengyang is indeed rapidly becoming a modern city. True, in the older sections, crooked

streets and crowded houses still remain of the old Pyengyang but even these have been transformed by electricity and modern ideas into attractive places compared to old Korea. The installation of electrically driven machinery, often housed in old Korean buildings, is putting a "buzz" into city life that has not failed to have its attractions for both young and old. More efficient production and new articles of trade have played no small part in bringing about many changes in the life of the people.

Commercial developments have on the whole been an aid to growth of the church since they have raised the standards of living, stimulated the desire for education, and theoretically made possible the accumulation of funds with which to build churches and schools. At the same time they have been the cause of misery and have increased the poverty of many who could not adjust themselves to the changing conditions.

The growth of western civilization has brought with it worldly attractions and commercialized vice. This has made increasingly important the proper training of the young through the Sunday school, young people's societies, and the Young Women's and Young Men's Christian Associations. Christian work in Pyengyang is becoming as complex as that in other modernly civilized places of the world. Well trained leaders are badly needed not only as pastors and special Christian workers but also as farmers, teachers and business men.

Lack of knowledge and lack of money place the Korean at a great disadvantage as regards getting his share of the economic benefits resulting from the commercial development of the country. It is true, many Koreans are and have been profiting by the change because they owned property which has greatly increased in value. Some are successfully engaging in business but many others, by too rapidly adopting high standards of living, have soon lost what little they owned and are now in difficult circumstances.

The number of destitute families in Pyengyang has increased from year to year until we now have a number of what might be termed "slum" districts in some of which chapels have been established by the city churches. These are on the outskirts of the city and made up largely of country folk who have come to the city within the past few years. Some lost their little fields and houses in floods but many others, discouraged with farming and enticed by glowing opportunities for work at high wages, decided to try the city, sold their land, came, and finding no work, used up their money and finally were forced to live in the outskirts in mere shacks.

These poverty striken people cannot be neglected by the church. Many of them were Christians in good standing in the country but, coming to the city among strangers and new customs and lacking suitable clothing, have easily fallen into other habits. Although the city church is striving to rise to its responsibility in this matter, these poor people only tend to increase its financial burdens. Many of the Christians who thus enter city life become a burden to the city church and at the same time are a real loss to the country church.

The movement to the city is a necessary result of the industrial development and is not to be deplored, even though it results in misfortune to some individuals. Although bringing about these economic changes is not a part of the church program it necessarily becomes the church's duty in the midst of them, not only to rescue the fallen and minister to the needy but also in so far as possible, to take steps to prevent individuals and churches from falling into ruin and assist them in obtaining their share of the benefits. The strong evangelistic character of our churches makes them effective in the prevention of sin in so far as the members are actually gripped by the power of Christ. The preaching of Christ must continue to be the central note of the church, but in addition, because of the fierce economic competition that the country is

experiencing, some attention must also in some way be given to the economic life of the people. Just as individuals are easily forced into poverty beca use of ignorance so the churches are in danger of "losing out" in the struggle for economic existence.

As said before, lack of knowledge and capital puts the Korean at a disadvantage in competition with his more educated and better financed competitor from Japan. Few of the Koreans have been trained for the economic struggle that has come upon them. It becomes particularly at times the opportunity of the missionary to provide the necessary information to enable the Korean to hold his own. The Korean Christian and the Korean church are economically concerned as a matter of self-preservation. Missions are necessarily concerned in order to preserve work already established.

It is generally recognized that the Korean's economic hope lies in the field of agriculture. Likewise the hope of the Korean church is largely in the country. Modern civilization requires that as much brains be applied to agriculture as to any other pursuit. In the absence of trained agriculturalists the Koreans are again at a disadvantage even in their natural field. It is unfortunate that our schools have not included more of the fundamentals of agricultural science and less of subjects having little or no bearing on practical every-day life. Since we cannot suddenly train up the young to meet the present emergency we must resort to a method more direct but less enduring in results, adult education for the farmers, and thus enable them to hold their land.

If this type of work is more pertinent to Pyengyang territory than to other places in Korea, it may be said to be because a larger percentage of the Christians own land in the north; also because there is less Japanese competition in the agricultural field in northern Korea. Unless the Christians are now encouraged to hold their land it will soon pass into other hands. The future growth of Pyengyang will affect the value of farm land as well as city property. Increased demands for agricultural products will make possible and require a higher type of agriculture. Happy will be the rural church that can boast an agricultural leader who can show the way to increased production according to the demands of the time. The pastor or missionary who can incidentally promote agricultural improvement through his most progressive farmers will need have little worry regarding the future financial condition of his churches. Because of the industrial development of Pyengyang, the cityward movement must continue, but let the ranks of the factory workers be filled by the landless and incompetent.

Unfortunately in the past the Koreans have sought education that led away from the farm. At the same time Japanese agriculturalists have come in and laid the foundations for a new agriculture by establishing experiment stations all over the country. At present there is a wealth of help for a forward agriculture but no trained Koreans to interpret it to the farmers. Practically nothing has been published in the Korean language and few have been reached by demonstration. The result is that a favored few, together with the Japanese farmers, have received the help and succeeded while others have failed. This is particularly true regarding the new industry, fruit growing, which is bringing financial success to those who understand it.

Pyengyang as an industrial center will present plenty of city church problems which will call for the best in both the missionaries and native Christians, and it is only by foresight and proper instruction of the famers that decay in the country church can be avoided. In fact it is by attention to the rural church that the city church can be kept strong. We may well apply to the "well-being" of the church the following ancient philosophy of one of the sages of China: "The well-being of a people is like a tree; agriculture is its root, manufactures and commerce are its branches and life; but if the root be injured, the leaves fall, the branches break away and the tree dies."

Unto the Least of These

Kindergarten Work in Pyengyang

MRS. D. N. LUTZ

IN THE HEART OF OUR CITY, a little way back from the main thoroughfare, in the midst of low, oriental, thatched- and tile-roofed buildings, stands a beautiful brick structure which reminds one of California in its style of architecture. This is the Chyeng Yi Kindergarten and Normal School, the gift of Elder Choi Chyeng Syo, one of our very few wealthy Korean Christians. It came as a remarkable answer to prayer on the part of those who for a number of years had labored so tirelessly to establish kindergarten work in our local churches. Elder Choi not only gave the large tract of land which is now such a pleasant playground, and the building with its full equipment, but has liberally endowed both the kindergarten and the normal school. In each wing of the building is a large circular room with two pleasant work rooms adjoining. The lower floor of the central part is divided into "cap and shoe rooms," hallways, office and teachers' room, and the upper story into one large and two small class rooms. Both Koreans and missionaries are justly proud of it.

Shortly after this building was completed in the fall of 1923, it became the home of two of the church kindergartens, merged into one, under the direction of two graduate teachers, trained in Ewha Haktang, Seoul. In the spring of 1924 the normal training school was opened, and a class of twenty-eight promising young women are now about to finish the junior year of their training. Though the management of the school is entirely in the hands of the Koreans, both Koreans and missionaries, Presbyterian and Methodist, are on the faculty, and there are both Methodist and Presbyterian students. This school will meet a great need here in the northern part of Korea, for even the country churches everywhere are awakening to the importance of kindergarten work and are calling for teachers.

The contrast is startling when the work in Cheng Yi school is compared with the circumstances under which the kindergartens were started here. About a dozen years ago the hearts of several of the Presbyterian missionaries were so moved with compassion for the tiny children, a bit too old to ride on their mothers' backs and too young to go to school, that they determined something must be done for these neglected mites of humanity, ill-fed, ill-clothed, playing in the narrow, dirty, ill-smelling streets, learning nothing of good and much of evil. Not in spacious, well-lighted rooms, with abundant materials and well-trained teachers, were the first kindergartens opened, but in whatever quarters were available, mostly dismal or dingy, with meager equipment and untrained teachers, love found a way to gather them in and plant in their receptive minds and hearts the seeds of cleanliness, order and worship, and develop the spirit of play and loving helpfulness.

The first Methodist kindergarten was started by the Koreans in a building built by themselves in 1915. The first missionary kindergartener to come to Pyengyang (1921) was Miss Ethel Dicken, who has since then directed the Methodist work, and with the assistance of a number of trained teachers has opened three more kindergartens in the city churches and six in near-by places. They also have two new kindergarten buildings.

All of the kindergarten work in Pyengyang is carried on under the auspices of the Korean church, with some financial assistance from missionaries. A small tuition fee is charged for each child. Only a few of the teachers have been graduates, but these have helped the others in every possible way. Nearly 900

children are receiving kindergarten training in Pyengyang and vicinity. Each year a class is graduated into the primary school, at which time they present quite a program in connection with the ceremony of receiving their little diplomas. At Christmas time the children in each kindergarten give an offering for the Korean orphans.

The sweet, consecrated, Christian character of our eighteen Korean teachers is worthy of mention. They never complain about the conditions under which they must teach, nor of the lack of materials, but are always most grateful for every bit of assistance. At a weekly teachers' meeting demonstrations are given, and they receive instruction pertaining to the preparation of the following week's work. There is a teachers' association, of which everyone in a member. The meetings are held bi-monthly and the programs include music, stories, a paper on, or discussion of, some phase of the work and games. These meetings are held in the missionaries' homes and are followed by a social hour. At the annual June meeting the Japanese kindergarteners are invited guests.

A missionary kindergartener, who would give her entire time to the training school, would be the greatest boon to the kindergarten work in Pyengyang. Comparatively few of the thousands of children in this rapidly growing city, and these only from Christian homes, have as yet been brought into touch with the transforming influence of the kindergarten. The children who really need it most have not yet been reached. Most of them live under conditions worse than are found in the slums of an American city. A visit to the poorest of these slums, where the huts are crowded together or holes are dug out of the side of the hill, and a home for an entire family means one tiny, dark room, with a tinier lean-to with dirt-floor kitchen, causes one to wonder what there can be of the joy of living under such conditions. One longs to unstrap the babies from the backs of the little girls and give them a chance to really play. One kindergarten in such a district had to be abandoned two years ago because of lack of funds to carry it on. But there could be no better way of opening doors into heathen homes than through the kindergarten with its daily program of hymns, prayer, Bible stories, and committing of Scripture. It presents a real evangelistic opportunity, for "a little child shall lead them."

The children are waiting; the normal school is here, and young women are eager for training. While we wait for the coming of a kindergartener and for funds to carry forward the work, we are striving to "carry on" as best we can. The golden key of love we hold in our hands, but it requires also the "silver" key to unlock the doors and open the treasures of childhood. "UNTO THE LEAST OF THESE."

Notes and Personals

New Arrivals :

Miss Lenora Armstrong, R. N., of the Canadian Presbyterian Mission to Yong Jung, Manchuria.

Miss Ruth Miller of the Southern Presbyterian Mission to Kwangju.

Mrs. Mary R. Aretrobus to the Pyengyang Foreign School.

Left on Furlough :

Rev. and Mrs. W. N. Blair of the Northern Presbyterian Mission, via Egypt, Palestine and Europe.

Miss Flora J. Coutts of the Pyengyang Foreign School has returned to America via Europe.

Miss Grace Dillingham of the W. F. M. S., M. E. Church.

Returned from Furlough :

Rev. and Mrs. J. Kelly Unger. Mr. Unger, while in America, was active in raising funds towards a new leper plant under the auspices of the Mission to Lepers.

Mr. A. Gordon Bradt, Assistant Secretary in Chicago of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., is to visit Korea in April.

An error crept into the Editorial article in our January number as to the actual number on the Korean editorial staff of the "Christian Messenger." They are three and not five as stated there.

We are glad to note a considerable increase in the subscription list of that important Christian newspaper as the latest figure now stands at 3,560, being an increase of over 1,500 on last year. This is accounted for partly because of the improved contents during 1924, with Rev. Cho Sang Ok as Korean editor, and partly because the method of collecting subscriptions has been altered for 1925—three months' credit taking the place of cash with order in a large number of cases.

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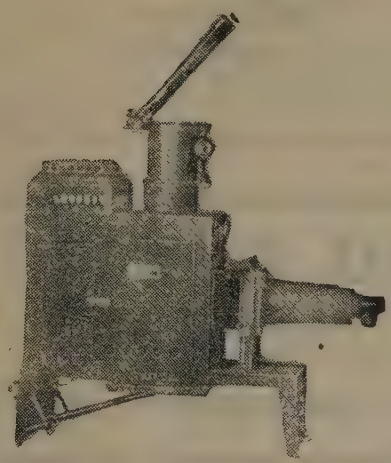

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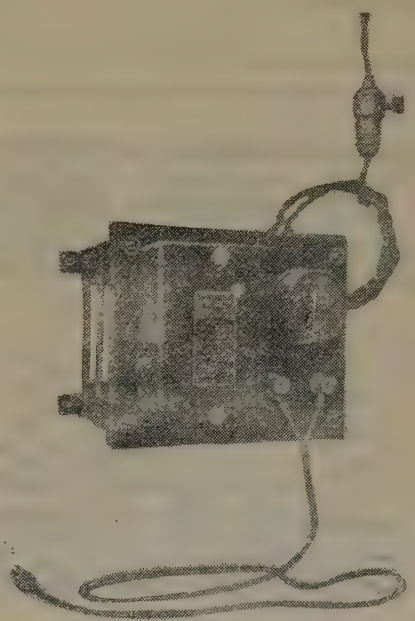

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